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Original.

TRUTH PROGRESSIVE.

BY REV. S. GOFF, AURORA, N. Y.

"The kingdom of heaven is like unto leaven which a woman took, and hid in three measures of meal, till the whole was leavened."—Matt. xiii., 33.

All the parables of our Savior are well chosen, simple, and eloquently instructive; and will well repay us for the bestowment of a good degree of thought and mental labor. This is true of the one which stands at the head of this article. Under the figure of "leaven," simple though it be, is set forth important and heart-rejoicing truths. By the "kingdom of heaven" is meant the Gospel, or the spiritual reign of Messiah on earth. Hence we understand the divine teacher as here affirming that, in its nature, operation, and results, his kingdom, his gospel, resembles, or is like, leaven. Let us attend, then, to some of the points of this resemblance.

I. It is the nature of leaven to *assimilate* those substances upon which it operates to itself. When mixed with meal or flour, it imparts its own characteristics, its own nature, to *all* upon which it operates. It acts first upon those parts of the mass nearest itself. These, in turn, become leaven, and act upon other parts. And so the process is continued until the whole is leavened.

So with "the word of truth, the Gospel." Its nature is to assimilate those who are influenced by it to its own likeness. In other words, it is calculated to purify the affections—to renovate the heart—and mould the whole moral nature into the image of God. And this is bringing the individual into a condition to be happy—to be useful to himself and to his fellow men. "God is love," and Christ is "the brightness of his glory, and the express image of his person." And when the kingdom of God is set up in the soul, or where an individual is influenced by the religion of Christ, love to God, and good will to man, all unholy passions are subdued, the affections are purified, taken off from all sensual and worldly objects, and fixed on God and heavenly things. The soul is moulded into the image of love, and he becomes God-like. He dwells in God, and has a peace that passeth knowledge, being filled with all the fulness of the divine nature. Then he is prepared to exert a genial influence upon those around him. The light of his good example will shine continually before men. That example will operate like leaven upon meal. Others will be influenced by it—they cannot help it. The Christian possesses a power which cannot be resisted. Love is omnipotent. And when the professed followers of Christ are true to their profession, the world will take knowledge of them that they have been with Jesus, and learned of him; will confess that there is a divine reality in religion; yield to the all-conquering power of truth and love, and become the consistent disciples of the Lord Jesus Christ. And thus the work will go on until the whole mass is leavened—till the whole world shall be purified—shall worship in God's holy mountain, and feed upon the hidden manna of his word.

II. Leaven operates *silently* and *imperceptibly*. It makes no noise, no parade. And so it is with the operation of divine truth upon the heart. There is no great parade or outside show. "The kingdom of heaven cometh not with observation; neither shall ye say, lo! here, or lo! there." God comes not to the soul in the tempest, the earthquake, or the fire, but in the "still small voice" of love he enters the heart, and says to the troubled ocean of passion, "Peace, be still." The demons of sin are cast out. The kingdom of love is set up; and in secret silence of the mind, the renovated being bows before the Majesty of Heaven, and worships, reverences, and adores. The work is done. The leaven of truth has operated effectually upon the heart, and assimilated the affections to the moral likeness of God. Yet no one has *seen* or *heard* its operations. Silently and unostentatiously, as the leaven in the meal, it has exerted its blessed and transforming influence. And the *effect* is seen in the consistent walk, the upright conversation of the believer, and *felt* by him to the joy of his soul.

III. The operation of leaven is *progressive*. Not all at once is its work performed; but slowly, and, as we have said, imperceptibly, it performs its sure and certain operation. Gradually it imparts its own nature to those parts nearest itself, and transforms them into its own likeness. These thereby become leaven. And thus the *power* is increased; and with increased rapidity its fermenting and transforming influences will be exerted, and will so continue until the whole is leavened.

So with the kingdom of heaven—the reign of divine grace. Not all at once, either upon the individual or upon the race, is its work performed. But in both cases it is gradual—progressive;—yet none the less *sure* on this account. We are aware that it has been, and may now be, believed by some, that in a moment of time the vilest sinner may become the perfect saint—that "in the twinkling of an eye," as it were, he may be translated from the kingdom of Satan into the kingdom of God's dear Son, and enjoy all the fulness of the divine life. But for ourself, we have not so learned Christ, or the operation of divine grace. Let us not be misunderstood. We do not deny but that great and *seemingly* miraculous changes may be almost instantaneously wrought in the human mind. This we are ready to admit. The constitutions and temperaments of men differ. One is slow, thoughtful, and studious. Another is impulsive, easily excited, and enthusiastic when excited. Whatever engages his attention, he enters into with his whole soul. Now, unless we greatly err, divine truth will operate very differently upon these two individuals. While the one, by the slow process of reasoning, the exercise of his judgment, and the discipline of his mind and moral feelings, may almost imperceptibly and unconsciously enter the kingdom of God, and find it impossible to point to any particular period when he saw any great light, or experienced any great change—the other, by the operation of the same spirit, may be changed in a moment—may almost instantaneously pass from death unto life. And ever after he can point you to the time and place of his conversion—when the light of truth beamed in upon his darkened understanding, and when divine grace, like a mighty river, flowed into his soul, and he was born of God, and entered the kingdom of his grace. He can tell you, too, how he *felt* at that moment. However much he may wander in after life, there are times when he will look back to the hour when God spoke peace to his soul, and mourn that he left his first

love, and earnestly desire to return to those sublime joys and transporting delights.

Yet we think we shall not be disputed when we say that even such an one, however quick and mighty may be the change wrought in his soul, is not thereby made perfect—has not fathomed all the depths of divine grace, or plucked the richest and sweetest fruits of divine love. No; even upon such a heart the work of grace is progressive. He will still have passions and appetites to watch over—temptations to guard against and overcome—and difficulties to encounter and remove, ere he can advance far in the divine life. And be watchful as he may, and press forward as devotedly as he can, he will still find need for diligence and faithful perseverance. And great as may be his advances, and rich and golden as may be his enjoyments, there will be greater heights for him to attain. Higher upon the branches of the tree of life will hang richer and sweeter fruit. And far, far in the distance white-robed angels will be beckoning him on to a more extatic and soul-rejoicing banquet. So methinks every true Christian will testify. It was so, at least, with Paul. His conversion was as quick, and the change wrought as great perhaps as that of any other. Yet he was not *perfect*. He did not rest satisfied with present attainments. But, forgetting the things that were behind, and reaching forth to those that were before, "he pressed toward the mark for the prize of his high calling of God in Christ Jesus." And so should it be with us. If we are risen with Christ, we should seek those things which are above.

This fact is equally rpplicable to the operations of the kingdom of heaven upon the race. As upon the individual heart, so here, it is progressive. It was not designed to effect the moral renovation of the world all at once. For, had this been the case, that God who never fails of adapting the means to the end, would have accomplished the work without delay. But it was designed to effect its object by operating upon individuals, and bringing them to the knowledge and enjoyment of the truth. And then, by spreading from heart to heart, and from soul to soul, to go on, continually achieving new triumphs, till its work is finished, and the kingdoms of this world are the kingdoms of our Lord and of his Christ. And because of this—because of its apparently slow progress, and because men understand not its nature, and have not confidence in God—some have considered that the kingdom of God would never become universal in the earth, and many more that it would never be set up in every human soul. So faithless and short-sighted are mortals. But if there is any truth plainly revealed in the Bible, it is, that ere long, "the knowledge of the Lord shall cover the earth as the waters cover the sea, and they shall not hurt nor destroy in all God's holy mountain." Numerous are the instances in which this cheering and glorious truth is taught by the prophets. And just as clearly and distinctly is it proclaimed in the language of our motto, by the divine Redeemer, "The kingdom of heaven is likened unto leaven which a woman took, and hid in three measures of meal, *till the whole was leavened.*" Yes, thank God, the whole mass of mankind is to be leavened by the truth and grace of God. When leaven is mixed with meal it ceases not to operate till the whole is leavened. So the truth and grace of God shall never cease their blessed work till all souls are assimilated to the moral likeness of the Redeemer, and prepared for the immortal inheritance above. The kingdom of God, like the stone cut out of the mountain without hands, shall roll on, and *on*, till it becomes a great mountain and fills the whole earth.

From the commencement of Christ's ministry, the leaven has been at work, turning and overturning—subduing and renovating men, and moulding them into its own likeness. And, oh! how great has been its success—how mighty its triumphs! Go back 1800 years and see the man of Nazareth, the despised Galilean, and a few poor, illiterate fishermen, as they go forth and proclaim the Gospel of a world's salvation, and what prospect is there that the religion of the *cross* will ever become the religion of the world? that the doctrines then and there promulgated will exert a saving influence upon the nations of the earth, cause them to bow to the Prince of Peace, and reverence the God of love? Alas, how little does man know of the deep things of God! He who taketh the wise in their own craftiness, has chosen the weak things of the world to confound the mighty, and been pleased, by the foolishness of preaching, to save them that believe. And now, if you follow down the tide of time, and read the history of the church, and learn how many obstacles Christianity has overcome, and how many victories it has won, you will be convinced that it is omnipotent—that it is possessed of a superhuman power, and is destined to triumph over all opposition, and mould all men into its own heavenly image.

Yes, the leaven of God's truth has been at work, and has already effected mighty results. And, thank God, it is still at work, and at no time, perhaps, since the days of the Apostles, has the spirit of Christ exerted a more powerful and blessed influence than is being felt at this very moment. Though its *outward* manifestations may not be as evident as some might desire, yet we believe it to be a fact that the kingdom of God is *now* coming with power—that christianity is now achieving some of its noblest triumphs. The leaven of divine truth and love is being diffnsed throughout the whole mass of society. It is modifying, softening down, liberalizing, and perhaps we might add, christianizing the creeds of men. It is doing a blessed work in the various reforms which are going on in the world; and is fast finding its way to the hearts of those who will be the very last to acknowledge it. For not till they are compelled by the very force of truth, will the adherents of a false, yet popular theology, confess their errors, and take their stand on the side of truth and righteousness.

If we had no other evidence of the rapid progress of the truth as we believe it, the *alarms* which are being sounded by our opposers would be sufficient. The abettors of the popular theology are beginning to realize that their craft is in danger. And on almost every hand these notes of alarm are being heard. Of the discussions at the meeting held in London, for the formation of "Evangelical alliance," the "New York Evangelist" said, they discovered the fact that, "the so-called evangelical religion in England, and of Europe, is infected to an alarming extent *with a tendency to Universalism.*" And in relation to our own country, the same paper has been sonnding the same alarm for several years. It also says that these "tendencies are becoming so wide-spread and deep-rooted that they cannot be overturned by the first blast of superficial argument." This is true. And believing, as we do, that Universalism is the truth of God—is christianity itself—we cannot but rejoice in its rapid progress, and be encouraged to labor more devotedly to increase its progress, and hasten it on to its final triumphs. And we may rest assured that its progress cannot be stayed, till all shall know the truth, and rejoice in the liberty wherewith Christ makes free. The leaven is at work; and it will continue to work until the whole is leavened. "A little leaven leaveneth the whole lump." And small and insignificant as Universalism may have been, and may now be deemed by some, it possesses a superhuman power—is vested with the spirit and energy of the eternal God, and it will continue to work upon the hearts of the children of men till the whole mass of humanity is moulded into its likeness, and all men shall know that God is indeed the Savior of all men. *Silently* and *slowly* the leaven may operate; but operate it *will*, and operate *effectually*. Men shall confess its power; obey its dictates; worship the God of love and salvation; enter into rest, and rejoice with joy unspeakable and full of glory. May God speed the happy day. And may you and I, my reader, labor to hasten on this glorious millenium—the blessed era when throughout the whole

earth there "shall be but one Lord, and his name one." And while we labor for this, may we look forward to that blest region above, where grace shall be crowned with glory, and a regenerated universe shall unite in chanting the high praises of God and the Lamb forever and ever.

Original.

TWO QUOTATIONS.

BY REV. E. CASE, JR., GENEVA, N. Y.

Dear Brothers of the Messenger:—I have just been casting my eye into Dick's Philosophy of a Future State, in which I met one or two things which struck me as being worthy of comment. Suffer me to lay them before your readers with a few remarks.

In section I. he says, "The descriptions and allusions contained in the writings of the ancient poets, are a convincing proof that the notion of the soul's immortality was a universal opinion in the time in which they wrote, and among the nations to which their writings were addressed. Homer's account of the descent of Ulysses into hell, and his description of Minos in the Shades below, distributing justice to the dead assembled in troops around his tribunal, and pronouncing *irrevocable judgments, which decided their everlasting fate*, demonstrated that they entertained the belief that virtues are rewarded, and that crimes are punished in another state of existence. The poems of Ovid and Virgil contain a variety of descriptions in which the same opinions are involved.—Their notions of *future punishment* are set forth in the descriptions they give of *Ixion*, who was fastened to a wheel, and whirled about continually, with a swift and rapid motion—of *Tantalus*, who, for the loathsome banquet he made for the Gods, was set in water up to the chin, with apples hanging to his very lips, yet had no power either to stoop to one to quench his raging thirst, or to reach the other to satisfy his craving appetite—of the *fifty daughters of Danaus*, who, for the barbarous massacre of their husbands in one night, were condemned in *hell*, to fill a barrel full of holes with water, which ran out again as fast as it was filled—of *Sisyphus*, who, for his robberies, was set to roll a great stone up a steep hill, which when it was just on the top, saddenly fell down again, and so renewed his labor—and of *Tityus*, who was adjudged to have a Vulture feed upon his liver and entrails, which still grew and increased as they were devoured."

Now we wish to ask, what improvement has modern orthodoxy made in these things? Reflect for a moment upon the unrighteous and unsanctified prostration of the nature and character of the Deity that obtains among our partialist brethren, in the matter of rewards and punishments; and then ask, how much if any in advance of these "heathens' and "heathen sentiments" are some of our right reverend, very grave and learned divines? What matters it so far as the justice, and mercy, and dignity of the thing are concerned, whether it be the Christian's God in heaven, or the heathen "*Minos* in the shades below, distributing *justice* (?) to the dead assembled in troops around his tribunal, and pronouncing *irrevocable judgments* which decide tneir everlasting fate?" Is the former more sanctified because *believed* to be *true*?—because the Christian's God *is* God? Is the occupation and dignity of one more exalted than the other? Not a bit, that I can see; except that God is said to do this in heaven, whereas Minos does it in hell. On the contrary the picture is rather darkened on the side of the christian's—*partialist's* (I should say) God; for at the same time we are told that he does this, we are also told that the partialist God is all love, that his "tender mercies are very great," "over all his works," "enduring forever;" and that "He might save all" these poor miserable wretches from the fearful doom of his judgment, "if he would," &c., &c.

But we ask again, what are the improvements for the better upon these now despised and universally rejected "*heathen* notions?" How much more dignified and in keeping with the improvements of our race in moral and religious culture is the punishment of modern partialist theology? Which is the most consonant view of the matter, *Ixion* being whirled with incredible velocity on his wheel, or some poor, miserable, modern sufferer, tossing to and fro on seas of liquid fire?—*Tantalus* in the water up to his chin, with delicious fruits before him, thirsting and hungering, or poor Dives, writhing in agony in burning flames, and calling for a drop of water?—the *fifty daughters of Danaus*, or he whose task of dreadful suffering never is completed?—*Sisyphus* rolling his stone that falls back again, or the hopes of the pitiable wretch that is "without hope?"—*Tityus* with a vulture feeding upon his entrails, or the eternally groaning and wasting chill of woe, with his "worm that never dies," his "fire that is never quenched," and his "weeping, and wailing, and gnashing of teeth?" In all reason and in all mercy, I think the heathen view of the matter far, beyond all comparison, the most merciful, the most dignified and the most desirable. No one will question that the heathen sufferer was much better off than the Christian. And yet the heathen idea is laughed, despised, and ridiculed, as being the offspring of "poetry" and the "erroneous views" of pagan and *unchristian* minds, while the modern hell with "all its dreadful eloquence of pain" is quite a reasonable and real thing; quite in keeping with the enlarged and more dignified views of modern theology; quite in keeping with the tender and merciful attributes of a Father of all mercies, and the divine teachings of a Savior that in the fulness of the Godhead bodily, gave us the heavenly wisdom of such maxims and apothems as these: "Whatsoever ye would that men should do to you, do ye even so to them." "Thou shalt love thy neighbor as thyself." "Forgive our debts as we forgive our debtors." "If ye love them that love you what thank have ye?" "What man is there of you, whom if his son ask bread he will give him a stone." "But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven, who maketh his sun to rise on the evil and the good, and sendeth his rain on the just and the unjust." If the pagan views were the "offspring of *unchristian* minds" what sort of christian minds entertain the modern views? O! most consistent and sapient partial theology!

The next quotation is from the same section, and is as follows. "That the desire of immortality is common, and natural to all men, appears from a variety of actions, which can scarcely be accounted for on any other principle, (than the eternal hope of it in the human breast,) and which proves that the mind feels conscious of its immortal destiny. Why otherwise should men be anxious about their reputation and solicitous to secure their names from oblivion, and to perpetuate their fame after they have descended into the grave? To accomplish such objects and to satisfy such desires poets, orators and historians have been flattered and rewarded to celebrate their actions; monuments of marble and of brass have been erected to represent their persons, and inscriptions engraved in the solid rock to convey to future generations a record of the exploits they had achieved. Lofty columns, triumphal arches, towering pyramids, magnificent temples, palaces and mausoleums, have been reared to eternize their fame, and to make them live, as it were, in the eyes of their successors, through all the future ages of time. But *if the soul is destined to destruction* at the hour of death, why should man be anxious about what shall happen, or what shall not happen when he is reduced to a mere nonentity, and banished forever from the universe of God? He can have no interest in any events that may befall the living

world, when he is cancelled from the face of creation, and when the spark of intelligence he possessed is quenched in everlasting night. If any man be fully convinced that the grave puts a final period to his existence, the only *consistent* action he can perform, when he finds his earthly wishes and expectations frustrated, is to rush into the arms of death, and rid himself at once of all the evils connected with his being."

The argument contained in the above is a good one for the purpose for which it is employed. But let us carry it out in all its legitimate and rational bearings, as connected with some other things in our author's system of theology. Our author employs the argument to ridicule the idea of Materialism. Let us apply it to *Endless Punishment*, and see if it be not as a certain quaint poet says:

> "There are some guns for duck and plover,
> That sometimes kick their owner over.

"Why should men be anxious about their reputations, and solicitous to secure their names from oblivion, and to perpetuate their fame after they have descended into the grave," if endless punishment be true? Why "to accomplish such desires" should they "flatter and reward poets, orators, and historians, to celebrate their actions?' "Why are monuments of marble and of brass erected, and inscriptions engraved in solid rock to convey to future generations a record of the exploits they have achieved. Why have lofty columns, triumphal arches, towering pyramids, magnificent temples, palaces and mausoleums, been reared to eternize their fame," if the soul be destined to *Everlasting Torments* at the hour of death? Why should man be anxious about what shall happen, or what shall not happen hereafter, when he is

> "Where shrieks, the roaring flame, the rattling chain
> And all the dreadful eloquence of pain
> His only song; black fires malignant light
> The sole refreshment of the blasted sight.
> Where he must look with terror on his gain,
> And *with existence only measure pain.*"

He can have no interest in any events that may befal the living world, if

> "When he has wept ten thousand years away,
> When torment has grown weary of its prey—
> When he has raved ten thousand years in fire,
> Ten thousand thousand" he "not then expire."

"He can have no interest in any events that befal the living world when the spark of intelligence he possesses" will be made quick and alive, and millions of times more exquisitely sensible to "everlasting burnings." "If any man be fully convinced that eternal punishment is true, that the grave puts a final period to human hopes and human happiness, the only consistent action he can perform is to destroy all the children he can before they arrive at the age of accountability, and himself turn idiot or madman; for by so doing he may rid himself at once of all the evils connected with his future being."

> "Great God! on what a slender thread
> Hang everlasting things,
> The eternal state of all the dead,
> Upon life's feeble strings!"

Really, I wonder if friend Dick suffered his cogitations to run in this direction when he wrote the above quotation. It seems to me if he did not, there was a great obtusity in his intellect somewhere. But it is possible that he was thinking more of the absurdity of the Materialist dogma than of this strange, this "most impotent and lame conclusion," that I have drawn from it. Or it may be—and here I only speak at a venture, and would "nothing extenuate or set down aught in malice,' —it may be,—I only hint the thing,—that he had some faint thought of "himself and his wife; his son John," &c. But no matter! I won't "damn with faint praise," nor "without sneering teach the rest to sneer." I believe Thomas Dick to be a man of too noble and generous a nature,—of too lofty and elevated a soul,—of too just and worthy ideas of the Deity, to embrace what the Rev. Dr. Dewey would call "the most open and bald" Partialism. He says in one of his notes, after citing a number of the most wicked men that ever lived, such as Nero, Caligula, Antiochus Epiphanes, &c.: "The author trusts that none of his readers will for a moment suppose that, in bringing forward the above mentioned characters as examples of malignity, he presumes to decide on their *eternal destiny*. His object is merely to show that such malignant principles and passions as they displayed in the general tenor of their conduct, *if resolutely persisted in* (?) necessarily leads to misery."

Jan. 22, 1848.

Original

THE CHRISTIAN'S HOPE.

BY REV. H. LYON, WILLIAMSBURGH, L. I.

Hope is a word of compound signification, implying both desire and expectation. We can hope for that only which we both desire and expect. We may ardently desire a thing, and yet have no expectation of ever obtaining it; we may expect something will occur, which we are far from desiring; but when we *hope* for a thing, we both desire and expect that thing. The Christian's hope must therefore be the anticipation of something that he *desires* and *expects*.

It is now worthy of being noted that we cannot hope for any thing which is disagreeable; and consequently we cannot hope for misery to afflict onrselves or those we love. We cannot desire this, and therefore can not hope for it.

Now it is our duty to love all men; and if we do love all, it follows that we cannot hope for misery to befal any of onr race. Those who exercise the benevolence which the Gospel requires, though they may firmly believe in the doctrine of endless misery, can not *hope* it may prove true. Nothing is clearer than that they can not desire this, and therefore they can not hope for it. Their heart's desire and prayer to God is that it may prove false, and the world be saved. The doctrine of endless misery, then, is uot embraced in the Christian's hope. And does not this conclusively show the falsity of that cruel doctrine?

But what is the hope of the Christian? In the first place, he hopes for a future existence. We look around us, and we see that all earthly things are subject to change, decay and death. Even our life is as a "vapor which appeareth for a little season, and then vanisheth away." But, thanks be to God, we have a hope which reaches beyond this life, and lays hold of that which is to come. We do not regard death as an eternal sleep, nor the grave as our everlasting home. We look beyond these, to the period when "this corruptible shall put on incorruption, and this mortal immortality," and we share the blessings of an endless existence.

The skeptic may, if he please, endeavor to reduce himself to a level with the beasts that perish, and try to persuade others that they have a common destiny with the brute creation; but we have no fellowship with such views of the being and end of man. We hope to live on forever after we pass away from the earth. The God-like faculties with which man is endowed, were given him for a nobler purpose than to moulder in the grave—they are destined to an immortal state, in which to expand with ever increasing vigor. The Christian religion inspires a hope of this; and he who barters it away for the cold unbelief which looks to annihilation as the end of our being is made poor indeed by the exchange.

Though all Christians hope for a future existence, they do not all agree concerning the condition of mankind in that existence. But, be their views what they

may, none can *hope* for a miserable state of being as the portion of any of mankind. Then as none can hope for this; but as many do hope for the final holiness and happiness of all, we may properly say, in the second place, the Christian's hope is that all will attain a blessed, endless existence. This, all must admit, is by far the most important hope mortals were ever permitted to entertain. The hope of some fleeting and transitory enjoyment is often a source of pleasure and delight. But what are all earthly enjoyments compared with those immortal joys to be found at the right hand of God, there reserved for the whole family of man? A hope embracing so great and glorious a consummation—so full of immortality and heaven—is truly "as an anchor of the soul, both sure and stedfast."

On what is this hope founded? The resurrection of Jesus Christ is the ground of our hope for immortality and eternal life. Take this away and you rob us of our hope. "If Christ be not risen, our preaching is vain, and your faith is also vain." On this is predicated the truth of Christianity, with all that is blessed in its hopes and glorious in its promises.

Intelligent unbelievers admit the existence of Jesus at the time the New Testament says that he lived on earth, and that he was crucified under Pontius Pilate. Did he not, on the third day, rise from the dead? So his disciples preached; and why did they do so? Was it to obtain popularity, honor, power or wealth? What worldly motive could induce them to go out among men and proclaim a monstrous falsehood? Did they in this way obtain any of the things whtch are so eagerly coveted by those who lay up treasure on the earth? Very far from this. They were bitterly opposed and persecuted, and many of them cruelly put to death in consequence of the course they pursued. And we can think of no reason why they should persevere in that course, knowing it to be false. They gave unquestionable evidence of sincerity by their firm attachment to the Christian cause under such trying circumstances.

But were they not mistaken? No, they could not be. They professed to have seen, conversed and ate with, and handled Jesus after his resurrection. In such a case, the supposition of mistake is entirely out of the question; and the disciples must therefore have propegated what they certainly *knew* to be true or false. They were sincere, and did not proclaim what they knew was false. Therefore we are irresistibly led to the conclusion that they knew Jesus had risen from the dead. Thus it is clearly proven that our Savior triumphed over the powers of the grave; and as the doctrine of *our* resurrection is predicated on his resurrection, it follows that that doctrine is gloriously true.

We hope, not only for a future existence, but for a future happy existence for all mankind. Why do we indulge this hope? The very nature of the subject leads to this conclusion. We could not hope for a future existence unless it were a happy existence. No Christian can hope for a state of being that shall be a curse to any child of Adam. And the very fact that future life is an object of Christian hope proves that it will be a blessing to all.

This conclusion is sustained by numerous declarations of scripture. "As in Adam all die, even so in Christ shall all be made alive." "As by the offence of one judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life." God has "purposed in himself to gather together in one all things in Christ, both which are in heaven and on earth, even in him. "The Lord God will swallow up death in victory and wipe tears from off all faces."

On these, and many other like passages of holy writ do we found our hope of happiness for the whole human race. We rest, not on man—we trust not in an arm of flesh—but on the purpose and promise of the Lord Almighty. And we fe [illegible] that we have built our hope on a rock, against which the storms of bigotry and unbelief may beat, but beat in vain. Such is the Christian's hope, and such its sure foundation.

Original.

BALTIMORE UNIVERSALIST SUNDAY SCHOOL.

"Honor to whom honor is due" is a maxim in the practice of which I desire to pay a well merited tribute of respect to the superintendents, officers and teachers of the Universalist Sunday School in this city. It is to be remembered that the society here is isolated from all other societies of like precious faith, there being none near. And so of the Sunday School. It stands alone, and those engaged in it toil by themselves, and enjoy nothing of the advantages to be derived from association with others who are engaged in the same work. Yet so faithfully have they labored, and so well directed have their efforts been, that the school is justly to be ranked among the best regulated and most prosperous schools in our denomination. It has about 200 scholars, with an average attendance of 125, which is a good attendance, considering that the congregation is much scattered, and that many are consequently so situated that they cannot attend except in good weather. There are 30 teachers, 15 male and 15 female, who are generally attentive and efficient in the performance of their duties. The Library consists of about 400 volumes, and is well selected. The children generally bring with them a penny to the school, and the fund thus collected is expended in premiums for the most meritorious. In this way about $60 dollars was collected and expended during the past year. The recent exhibition of the school will compare favorably with the best I have witnessed. It drew an immense house, and as many were unable to gain admittance, it was, by general request, repeated to a full house. The pieces, "Altars of Nature," and "The Two Altars," were most admirably performed; and indeed the whole affair was "got up" in good taste, and reflected great credit upon both teachers and pupils. The proceeds of the exhibition amounted in all to about $260, which will show, that at 12 1-2 cts. per ticket, it must have been witnessed by a "goodly number." Prosperity attend the Sunday School in Baltimore, and blessings be upon those who labor so assiduously in its behalf.

Baltimore, Feb. 24, 1848. I. D. W.

Spare Minutes.—Some one has truly said: "Spare minutes are the gold dust of time;" and Young was writing a true as well as a striking line, when he taught that "sands make the mountain, moments make the year." Of all the portions of our life, the spare minutes are most fruitful in good or evil. They are the gaps through which temptation finds the easiest access to the garden of the soul."

Dr. John Snowden, the Physician and Superintendent of the Institution of the Commissioners of Emigrants, at Ward's Island, has fallen a victim to the ship fever.

Wear a Smile.

Which will you do, wear a smile and make others happy, or be crabbed and make every body around you miserable? You can live among beautiful flowers and singing birds, or in the mire surrounded by fogs and frogs. The amount of happiness you can produce is incalculable, if you will show a smiling face, a kind heart, and speak pleasant words. On the other hand, by sour looks, cross words, and a fretful disposition, you can make scores and hundreds wretched almost beyond endurance. Which will you do?—Wear a pleasant countenance, let joy beam in your eye and love glow on your forehead. There is no joy so great as that which springs from a kind act or a pleasant deed, and you may feel it at night, when you rest, and morning when you rise, and through the day when about your daily business.

THE CHRISTIAN AMBASSADOR.

S. C. BULKELEY & CO., PUBLISHERS.

NEW YORK, MARCH 4, 1848.

The Christian Inquirer.

We have been an attentive reader of this paper for the last year, and have been pleased with its independent tone, and its professions of paternal regard for Universalists. We have responded, as our readers will bear witness, to all its kind words, in the spirit of that fellowship, which, forgetting minor differences, seeks for union on the essentials of Christian faith and action. We have hoped that through the agency of a Journal, so warm in its professions of good will, to see Unitarians and Universalists brought nearer together, and enabled to present as united a body for the defence of liberal Christianity, as Presbyterians, Baptists and Methodists present against it, and that pleasing hope we do not yet relinquish, for we cannot believe that the Inquirer is either fickle or insincere. But our hope is not so strong as it was. Words, without works, are not sufficient to nourish such a hope. Besides, there have been occasional comments upon our people and doctrines, which we have not particularly relished; for we have not been able to see either their kindness or justness. We feel this, and we say it, that the Inquirer may have, if it desires, an opportunity to explain. From avowed opposers, who have often assailed us in the language of unsparing abuse, and dealt in shameless misrepresentations, we do not expect justice. But when those who profess friendship, speak of us, we look for at least a fair statement of our views.

We have been led to these remarks by an article in a recent number of the Inquirer, from which we make the following extracts:

"The Universalist has eyes only for the texts which teach that God is love, which describe his Fatherhood, and hold out the promise of the final victory of good over evil."

"Calvinism produced Universalism. The one making the shadow of God's law the shadow of death, and rendering the responsibilities of existence a risk which no creature would voluntarily assume, for any possible prize to be attained; the other converting the Divine Being into a doting Father, who can set aside any law to please his spoiled child, and means to constitute him the heir of his fortune, let him be, or do, what he will. We cannot doubt that Truth is favored by these counteracting extravagances; but we cannot hold them to be safe and useful opinions."

We have not much relish for such representations of Universalists; for we think them untrue. Though we believe in the infinite paternity of God, we believe, also, in his infinite justice, and we have yet to see the first paragraph from a Universalist, which represents God as setting his law aside, in order to permit his children to sin with impunity. Were God thus to set aside his law, he would be as unkind as he would be unjust; for goodness as well as justice demands that the sinner should be punished according to his deeds. The Divine law demands only what is just and good; and in all its requisitions and penalties, it seeks the sinners welfare. Such is Universalism. In proof of this, we will give the following extract from a work in defence of the doctrine:

"The demand of the law is unchangeable. This is a self-evident proposition. God is unchangeable. So are all the principles of his moral government. Therefore, his law cannot require love at one time, and hatred at another. We may argue this also, from his holiness. God cannot look upon moral evil with the least degree of approbation; sin in all its forms is an abomination to him. Would he then so change his law as to demand hatred instead of love? 'The consideration of the essential justice or rectitude of God, that principle which leads to an unchangeable respect to what is right and equitably fit, leads to the same conclusion. God has his own rights, as maker, and, therefore, as proprietor and lord of all creatures; and it is fit they should be maintained and vindicated. To surrender, or unsteadily and uncertainly to assert them, would be an encouragement to evil, and his very regard to mere abstract right and moral fitness must, therefore be considered as determining God to a steady and unchangeable assertion of his rights, since their surrender could present no end worthy of his character, or consistent with his holiness.' It is God's right to be loved and obeyed; and, therefore, should he alter the demand of his law, he would surrender his right. We may infer the same from the goodness of God. It desires the supreme happiness of all. Desiring this it demanded their love; and therefore, to change the demand would be to require the supreme misery of all. The Scriptures confirm this reasoning. They call upon all men to love God with all their soul, and their neighbor as themselves. This is the uniform command of God. We see it on almost every page of the Bible. It matters not how hardened we may be in sin, or how long we may have followed the path of iniquity, the law is still binding upon us. Indeed, were it to change, sin would cease to be sin; hatred would become a virtue, because in accordance with the law. On this principle, if any are doomed to hell, they will be just as obedient as the saints in heaven, unless they turn and love God in opposition to his law."

What is there, in this, like a doting father, who sets aside his law, to please a spoiled child? While then, we teach that God is love, eternal, unchanging and impartial love, we teach, also, that he is just, and that he will, by no means, clear the guilty. And we have ever taught, that there is no way of escape from punishment, that even salvation does not free us from a deserved punishment. All who know anything of Universalism, know this, as well as they know that it teaches the salvation of all men. We are amazed, therefore, that the Inquirer should have given such a representation of Universalists. We know of nothing on which it can be based. Does the Inquirer condemn us for holding that God is love, and that punishment is disciplinary! If for holding these great truths, we are charged with teaching that God is weak rather than truly merciful, we say let the charge stand; for we prefer to believe in a God who will ruin his children by kindness, than in one who will ruin them either by cruelty or neglect.

There is another paragraph in the article from which we have quoted, quite as objectionable as those already given. We refer to the following:

"We cannot agree with those who make the difficulty of discovering the exact truths of religion or of Christianity, a reason for indifference in respect to all honest conclusions, or a ground of complaint against Providence, or even a plea for the necessity of what is called a simple faith. We have spoken of the biasses under which we all read the Bible; of the unavoidable tendency to lay hold upon a particular view of religion; of the necessary partialness of our opinions at the outset. These things occasion the existence of sects, whose notions are widely contrasted. They account for the extravagances of faith, which claim the authority of the Scriptures—for Trinitarianism, for Calvinism, for Catholicism, for Universalism, for Episcopacy. But although they account for them, they account for them as errors, not as truths. They show how they exist, but not what right they have to exist.

Here Universalism is denomineted one of many extravagances of faith, which claim the authority of the Scriptures, and, as such, is classed with Trinitarianism, Calvinism, Catholicism and Episcopacy; and it is said that no man will find it in the Bible, unless he reads that holy book with a bias in favor of the doctrine, with a partialness for it at the outset. The Inquirer does not, we are certain, base such assertions as these on the idea that a difference of opinion in regard to the teachings of the Bible is proof that none of the conflicting views held by Christians are unauthorized; for, if so, it would have to allow that Unitarians have no authority for their views of Christ, of human nature, and of punishment, inasmuch as they are denied by thousands who take the Bible for their guide. The assertion then must be based upon the idea, that

the Bible; when fairly interpreted, does not teach the salvation of all men. And such, we understand, to be the position advocated by the Inquirer. But while it advocates this position, it denies that the sinner is threatened with endless misery, and also that punishment is vindictive. Though we have no desire for any controversy, we cannot refrain from making one inquiry in regard to the duration of punishment. We wish to ask, if endless misery is not threatened, how can it be justly inflicted? No human government can justly inflict punishment, not expressed in its statutes. Justice requires, not only that man should be taught this duty, but the consequence of neglecting it. Who then, is prepared to say, that the righteous God will inflict a punishment, which he has not threatened? It will be of no avail for the Inquirer to repeat its creed and say, an awful and dreadful punishment is threatened; for punishment may be all that and yet not last fifty years. Unless then, it be shown that endless punishment is threatened, a righteous God cannot inflict it.

We have another inquiry which we wish to make—an inquiry upon such passages of Scripture as the followieg: "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order; Christ the first-fruits; afterward they that are Christ's at his coming. Then cometh the end when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority. and power. For he must reign, till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." Here Paul is discoursing upon the subjection and resurrection of all men; and we would ask, if he does not teach, that all will be subjected to Christ; that all will be made alive in Christ, and that God will be all in all? Can there be punishment after universal subjection to Jesus is produced? Will not all be happy when made alive in Christ, and when God is all in every soul?

We do not quote the above passage, because stronger than many others that could be quoted. We give it as a sample of what the Bible teaches respecting the work of salvation through Christ. The Inquirer may see in it only Christ's inferiority to the Father. We can see in it infinitely more. We can see in it Christ's completion of the work which the Father gave him to do, and the end of his meditorial reign.

We cannot believe that the Bible reveals the character of God and of his Government, and yet is silent in regard to the result of his government. Neither can we believe, that it reveals the character of Christ and the nature of the plan of grace, and yet is silent respecting the result of that plan. Indeed, how can we understand the character of God and of his government, of Christ and of the plan of salvation, and yet be ignorant of the destiny of the race? How is it possible to judge of God and of Christ, separately from their works? Of what avail is it to speak of them in lofty terms, if we ascribe to them acts at variance with our immortal interests? We must believe, therefore, that the Bible is as explicit on the destiny of man, as on the character of God and of Christ; for merely to reveal that they are good, and leave us ignorant of what they will do, is no revelation; at least not a revelation that meets the wants of the soul. O. A. S.

Those who are formed to win general admiration, are seldom calculated to bestow individual happiness.

Inquiries of "A Universalist" about the Fifth Society.

We are not able to answer the inquiries of "A Universalist," further than to say that we believe no "change" has been acknowledged as having taken place in the opinions of the Fifth Universalist Society in this city. We are aware that an impression has gone abroad that that Society rejects the fellowship of our denomination, and "maintains the doctrines of the *new* revelation." This report has been emphatically contradicted by the Trustees, as published in our paper a few weeks ago, so far as the Society is concerned. Our Societies are congregational, or democratic, in their form of government, and are at liberty to select and retain whoever they please as their preachers.

Br. Baker does not *admit* that he is "much tinctured with the absurdities of Clairvoyance." He defines his position in the Sunday Dispatch of last Sunday, in an article addressed "to the bigoted, if they will hear." He says,

"It is not true that we have thrown away the Bible for the New Revelations, as you report. Nor is the character of the Society changed, except in some *needful progress* in religious and spiritual freedom, principles wherein yet there is plenty of room for expansion, before we shall be what we ought, what we may be, in our growth in grace and knowledge.

"Some months since the New York Association of Universalists enacted certain religious formulas as a creed, which I deemed both unnecessary and inconsistent with the professions of liberality this sect has made to the world. All who did not subscribe said profession of faith, were therefore disfellowshipped. All this was done professedly without any reference to 'Davis' Revelations.'"

The "*formulas*" passed by the New York Association, referred to above as forming an inseparable objection to *Christian* fellowship, and requiring "some needful progress in *religious* and *spiritual* freedom," is the following, which our correspondent says, he "has not yet seen."

"I sincerely declare, that I receive the Bible as containing a special and sufficient revelation from God, which is the rule of Christian faith and practice; and that I will strive faithfully to preach its doctrines and inculcate its precepts."

The members of the New York Association designed no more than a public expression of what has always been understood to be a necessary qualification for a Christian minister. They designed no *new* test of fellowship, no "new profession of faith," but simply to make trial of those who were seeking to shelter themselves from reproaches they did not feel willing to bear in their own name. "A Universalist" must know that it is no uncommon thing for men to desire to retain a position of respectability, to keep the public asleep, that they may have the better opportunity to sow their tares. We like frankness in all things, and more especially in religion. The old Quaker said, "Every man should be willing to let his real sentiments be known, that others might know which door of his house to go in at." W. S. B.

Brattleboro', Vt.

Br. C. R. Moore of the Clinton Institute, has accepted a call from one of the Universalist Societies in this town. He takes the one that has been under the charge of Br. J. H. Willis. Br. J. S. Lee has charge of the other. Br. M. is a young man of fine talents and good acquirements, and is zealously engaged in the cause of truth. Br. Lee has charge of a flourishing academy, besides his charge as a minister.

Dedication at Hyannis, Mass.

The new Universalist Church in Hyannis, was dedicated to the worship of the one living and true God, on Wednesday. March 1st. Sermon by the Pastor.

A New Society

Has been recently organized near Saluda, and Meting House has been commenced, which is to be completed about the first of May next.

Does God Love Sinners?

If we resort to the creeds of men to find an answer to this question, we shall meet a most decided negative. All partialist ccreeds agree in asserting that mankind, while in a state of sin, are "under the wrath and curse of God; and all their efforts for the conversion and salvation of the world are based upon this idea, all have one common object. and, that is, to save men from the wrath of God. So confident are they of the correctnes of their views, in this particular, that the question is often asked, with a most admired simplicity, "If men are not to be saved from the wrath of God, what need is there of a Savior?" Now, if it can be shown, that this idea of being saved from the wrath of God, or the woes of futurity, consequent upon that wrath, is false, then it will appear according to what is implied in this question, that the world is left without a Savior, or what amounts to the same thing is left with one that is of no use; and yet there is no truth more clearly and distinctly revealed in all the Book of God than this, that God loves sinners. It is made to stand out full and clear, in some form or other, on almost every page of holy writ. We shall not attempt to quote all the passages that might be brought forward to sustain this positiun, but will content ourselves with simply quoting one or two beating directly on this point. "God so loved the world that he gave his only be gotten son." Now it was declared, at that time that all had "sinned and come short of the glory of God," and of course he must have loved sinners, if he loved any body. The Apostle Paul is very explicit on this point, "But God commendeth his love towards us in that while we were yet sinners Christ died for us." And again, "For his great love wherewith he loved us when we were dead in trespasses and sins." We can scarcely conceive of any thing more directly at variance, than than the popular creed of the day, and the Bible concerning this matter. The first maintaining that sinners are under the wrath and curse of God, and that Christ came to save men from the consequences of that wrath—and the latter as distinctly asserting that God loves the Sinner, and that Christ came to manifest that love. Doubtless one great reason why this idea concerning the love of God falls with such a repulsive effect upon many minds, is because of the mistaken inference, that if God loves the sinner, he must love sin, and by making known his love encourages the sinner to persevere in his transgressions. This, doubtless, is in a great measure the fault of preachers in not being sufficiently careful to state and illustrate clearly the scriptural view of the matter. It is very common, for instance, to hear it stated, when arguing against the popular viow of the divine wrath and hatred, that God loves rhe sinner, even the vilest of sinners, and that no time or circumstances can change that love, since he "is without variableness, or even the shadow of turning." All of which is doubtless true, and, as we have shown, susceptible of the clearest proof on the authority of the scriptures. But then we have often thought it would be a great improvement in argument of this kind, if the preacher would be careful to point out the distinction that obviously exists between loving the sinner and loving sin. It would certainly be an abuse to say of an earthly parent, who, true to the instincts of his nature, should love a wayward child, that, therefore, he loved and approved the errors and follies of the child. No good parent would do this, but just in proportion to the strength of his love for his child, would be his opposition to its vices, and his efforts to bring it into the path of rectitude. So it is in relation to the divine Parent. The fact that God loves the sinner does not conflict in the least with the idea that he will pu ish him for his good. He could not, consistently with his love, withhold such punishment. Rightly considered, there is no stronger assurance, that "God will render to every man according to his deees," than is to be drawn from the divine love. Hatred or indifference might leave the sinner in his sins to endure the torment inseparable from such a cendition. But love punishes, not endlessly, but to reform. S. C. B.

God has no Pleasure in Punishing.

In order for any being to experience a pleasure in the infliction of punishment, he must have malignant feelings. God is love, and therefore, it can be no pleasure to him to punish. And hence, he will never inflict more punishment than the sinner' good demands. Dr. A. Clarke has some very just remarks on this subject, in his comments on Ezek. xviii: 2, 3. In reply to the question, "Have I any pleasure at all that the wicked should die?" he answers,

"No! that is foreign to him whose name is love, and whose nature is mercy. On the contrary, ha wills that he should return from his evil ways and live. And if God can have no pleasure in the death of the wicked, he cannot have made a decree to abandon him to the evil of his nature, and then damn him for what he could not avoid; for as God can do nothing with which he is not pleased, so he can decree nothing with which he is not pleased. But he is not pleased with the death of the sinner, therefore, he cannot have made a decree to bring him to his death!"

Though the Doctor has misapprehended the sense in which the prophet uses the word death, he is unquestionably correct in saying that endless misery is foreign to him whose name is love and whose nature is mercy. And if it is foreign to him, how can he have ordained any circumstances that shall produce such a misery? We would press this question upon the attention of our Methodist brethren. They have a great horror of Calvinism, and think it almost blasphemy to say, that God has decreed some to endless wo; but we cannot, so far as it relates to the glory of God, see any difference between decreeing men to endless misery, and placing him in a situation which it was known would result in such misery. In both cases, the misery is the result of an act of God, the consequence of which he clearly foresaw, if known unto him were all things from the beginning of the world. Now wherein is the difference between decreeing a man to endless misery, and placing him in circumstances which would result in such misery? Does not the known result of a voluntary act determine the nature of the motive by which the act is performed? If then, God did not desire the endless misery of man, when placing him under circumstances which he knew would produce it, why give him a nature capable of being led so far astray, as to make him the subject of such a misery? Why create a place of endless torture? Why have such a torture in his dominion? Will our Methodist brethren answer these inquiries? Our columns shall be open to any clergyman who wishes to give us light upon the subject. Come, ye who think that the ways of God can be equal, and yet man be doomed to endless pain, please show us how they can be equal. O. A. S.

Extra Reformers.

There are sets of grumblers in the land, variously grouped together, who are forever croaking about the church—meaning all professed Christians, of every shade and name. They claim to know the exact measure of what the church ought to do, and what they might have done, but have not. In thei opinion their own judgment is as infallible as His Holiness of Rome ever claimed for himself. They cannot err. In the decrees of all such, every body who will not say that the Church is a libel upon religion, Christianity a Monk's dream, the Gospel a gross insult upon common sense, and revelation an absurdity, is set down as undeveloped in the knowledge of Nature's mysterious profoundity, a poor credulous, deluded conservat

an enemy to progress, and a defender of error, and wrong. Charity, urbanity, moderation, &c., are obsolete words, not found in their vocabulary, the space being all occupied with *progress*, philosophic *development*, radical, conservative, stationary, immatured, rusty, interior, human rights, pro-slavery, humanity, &c.

Now all this stir and bustle and fault-finding may do very well for amusement, but when the different coteries of self-flattered reformers are looked at seriously, the heart grows sick for pity, that humanity should be freighted with such arrant nonsense, and be compelled to bear it along in its steady progress towards maturity. Then again, we are disposed to laugh at such follies, from a sense of duty, believing that to be the surest and quickest way to obtain deliverance from such irrational and rash assumptions, which have no "method in their madness," and restore the unfortunate fanatics to their proper sense of propriety, sincerity, and honesty, and dispose them to change the tone of their feelings and habits of life, so that with a little more faith, and less madness, they may come to see that the world is not all wrong, but that the Church which has formed and still does sustain an important relation to humanity itself, is doing a work and fulfiling a mission which is resulting in good to all affected by by its influence. It is certainly not a little singular, not to say ridiculous, to observe the different phases assumed by those who claim to be the *special Reformers* of mankind without whom the earth would be full of darkness, wrong and rapine. These croakings and murmurings too, make strange music, as the mingled groans and screeches strike on the ear. God give us patience to endure it to the time of the end.

W. S. B.

Letter from Br. J. M. Austin.

We are happy to be able to lay the following letter from ou excellent and zealous Br. Austin of Auburn, before our readers We, of course, as Burchard used to say, "most heartily agree in that opinion."

"THE CHRISTIAN AMBASSADOR"

Br. Editors and Proprietors:—I am sure I should be highly ungrateful to you, besides doing great injustice to my own feelings, did I fail to express the pleasure with which I have received your "Ambassador." For a long time I had seen nothing of the "Messenger" or the "Union" and felt somewhat lost, I must acknowledge, for the want of a paper devoted to our sentiments, from the great commercial metropolis. Hence the "Ambassador" was truly a welcome visitant, not only to me personally, but in my entire family circle. It is read with pleasure by all of us. There is something appropriate and instructive for each one, from Grandmother down to little Willy. To say I am truly pleased with the "Ambassador," both in respect to its mechanical execution, its arrangement and contents, is not uttering all I feel. The high moral tone it maintains, the taste and skill with which it is conducted, the variety and excellence of its contents, receive my warmest commendation. I rejoice that you have succeeded in getting out a paper, so every way creditable to our denomination, and worthy of extensive patronage. I sincerely hope you will be enabled to obtain a wide circulation for it. There is no publication in the denomination which is more worthy of it. This, of course, I say without designing to cast the slightest disparagement on any of the other excellent periodicals in our ranks. They are all good, and I believe doing a good work. Indeed, I think I can say in truth, and without any disposition to boast, that there is no denomination in America, which can show a class of periodicals conducted with greater ability, or that is exerting a wider influence on the public mind, than those belonging to the Universalists.

I am pleased to find that the columns of the "Ambassador" show no disposition, to countenance any of the new-fangled, semi-infidel notions, which a few verdant young men, who are determined on obtaining some kind of a *notoriety*, at all hazards, are seeking to propagate. I think the denomination at this particular crisis, is fortunate, in having at the head of its various periodicals, a class of Editors, who are men of prudence, experience, and intelligence. So long as the fountains of intelligence and instruction in our midst, are kept pure and sweet, there need no apprehension be cherished for the grear body of our people.

Is it not marvellaus that these Rationalistic, Davisonian individuals, should commit themselves to the advocacy of sceptical notions, many of which have been rife in the infidel world, for more than a thousand years, under the stupid impression that they are something new, rare, and original! If any thing can be more marvellous than this, it is the impression they seem to cherish, that in this age of intelligence, these cast-off puerilities of a by-gone day, can be palmed upon the world as an *advance* in religious principles! I pity them, clearly foreseeing, as I think I do, the result of the course they are pursuing. Most sincerely do I desire they may return to consistency and christianity. But at present, at least, I have little hope of it. "Ephraim is joined to his idols—let him alone."

Success to you in all your labors, Br. Ambassadors! May you send forth your messages of truth, love and peace, even to the far corners os our land, aud be instrumental in turning thousands from the whirlpool of wild fanaticism, on the one hand, and the festering slough of scepticism on the other, to a pure, rational, scriptural christianity.

Auburn, N. Y. J. M. A.

Great Names.

Some people have a wonderfnl partiality for high sounding titles. The folly into which this partiality leads is thus happily exposed by Br. S. R. Smith. We copy from the Magazine and Advocate;

ST. PAUL AT HOME.—Few things in the religious world are more ridiculous than the affectation of great names for churches, and the pompous pretensions of congregations to the embodiment of more ancient than modern saints. All attempts at reasoning with such people are thrown away—their customs are sanctified to them by long countenance, and respectable associations—it is too much trouble to give the subject enough of sober thought to detect an error, and too humiliating to correct one, even when known. Luckily, what reasoning and even revelation may fail to do, a practical joke can sometimes successfully accomplish. Report says, that this has been recently effected in our "Queen city of the Lakes."

The oldest Episcopal Society in Buffalo, denominated St Paul's, recently erected a noble parsonage for its very worthy and excellent Rector; and with a view to an appropriate distinction from all other similar structures, placed in large letters upon the door-plate—"PARSONAGE OF ST. PAUL'S." There it remained for some time, apparently by prescsiption, and only exciting attention by its seeming ostentation. At length an elderly gentleman rang the door-bell, and with reverent humor inqnired of the servant, *if St. Paul was at home*; adding that he wished to see him.

This of course was all Greek to the domestic, but was instantly as clear as day-light to the mind of the good Rector, who then probably for the first time, gave the subject a single thought. St. Paul's door-plate disappeared at once, and the unobtrusive name of the much respected Rector supplied its place.

The Vanderbilt.

This splendid steamer has again been placed upon the Stonington route to Boston. It leaves this city every Tuesday, Thursday and Saturday afternoon. The Vanderbilt is one of the handsomest and safest boats ever upon the Sound. It has an experienced and able Captain, a gentlemanly Clerk and a provident Steward. For the present it will run in connection with the RHODE ISLAND or MASSACHUSETTS.

The Stonington route is not only the shortest, but decidedly the best and most popular of all the routes between New York and Boston. The Railroad from Stonington to Boston is one of the best in the country, and its cars are spacious and easy. Mr. Tucker, who has been conductor on the route for about ten years, has never had an accident during the whole time. This speaks well for his caution and judgment. About the first of May the Stonington road will be connected with the Providence road. This connection will do away with the Ferry, and thus prevent any delay at Providence; and with the improved engines that are to be put upon the route, will shorten the time between Stonington and Boston about half an hour.

Letter from Br. L. Wilis.

The last Freeman contains an interesting letter from Br. L. Willis, who is settled in Claremont, N. H. We are glad to hear of the prosperity of truth in that place. We know many of the friends there. Their church stands near the grave-yard, in which sleep the remains of a beloved sister. The last time we preached there, was but a few days after she was committed to the dust. It was a solemn occasion, and with great difficulty did we give utterance to the feelings of our heart. Our theme was christian hope, and never did we more ully realize its value. How sacred the place where a friend sleeps in death! Claremont is a beautiful town, and one of the mosr pleasant residences in the state. Our friends have an able minister, one whose heart is in his work. Of the present state of the cause, he says,

I would speak a word in relation to my own and other societies in this vicinity. Arrangements have been made by which I am to spend all my time, except four Sabbaths, the ensuing year, with this society. I have preached at Newport once in a month, most of the time since my residence in this place. It has been recommended to the brethren in Newport, to unite with the brethren in the adjacent towns of Croyden, Wendell, and Goshen, and have a preacher to reside in their midst; and I can but hope that such an arrangement will be entered into ere long.

Of Br. Wright, who is settled in Washington, about twenty miles from C., Br. W. says;

There seems to be a renewed interest awakened in Br. N. R. Wright's field of labor. The neighboring societies, on the other side of the Connecticut in Vermont, are doing well I believe—are enjoying a good degree of religious prospesity. And the reason is, they are fulfilling the only conditions on which such prosperity is based. They are both *hearers* and *doers* of the word.

It would give us great pleasure to hear from Br. Willis.

O. A. S.

The Poor Heathen.

It is sickening to read the declamatory appeal made by missionaries, in order to procure the means of support. They make all the efforts they can, to excite the sympathies of those who believe in their horrid creed. They therefore represent the heathen as sinking by thousands into an endless hell, because ignorant of the dogmas of the Church. One of these declaimers, who is a Missionary in Arracan, writes to a Baptist Journal as follows:

"Is it known that here are more than 400,000 souls that must be won to Christ or sink to an eternal hell? I can assure the Committee, that this war drags heavily with the little auxiliaries we have been able to organize; but what effect do you think it is calculated to have upon the mind and spirit, when you virtually say, *Disband* these auxiliaries—go to the conflict alone."

When will men cease defaming the infinite God? If he has placed 400,000 souls in a heathen land, and will damn them to endless misery because ignorant of what they could not know, he is worse than any tyrant that ever disgraced the earth. He is worthy of neither love nor praise; he has neither justice nor goodness, but is infinitely cruel! The most benighted heathen does not ascribe to his worst deity anything more revolting than this representation of Jehovah. We think such missionaries need enlightening quite as much as the heathen.

O. A. S.

Br. S. A. Davis.

The Freeman contains a series of resolutions, adopted by the Society in Quincy, Mass. at a meeting, called to act upon the resignation of Br. S. A. Davis, their pastor. Br. D. has been settled in Quincy for several years, and the Society speaks in strong terms of commendation. We know him well, and can cheerfully commend him to the attention of any society, desiring the labors of a discreet and efficient minister. O. A. S.

Honor to whom Honor.

"Rev. Mr. Kendall, of Verona, New York, where he has a salary of $400, has lately received a call from Spring-st. Presbyterian Church in New York city, with a salary of $1500; and although very earnestly pressed to accept the city pulpit, has declined absolutely."

The above paragraph is taken from the Gospel Banner. The same announcement has appeared in many papers, both religious and secular, and in each case, high commendation of Mr. Kendall's refusal of a large salary, has been either expressed or implied. I have no desire to disparage *any* man—but it appears to me that people generally do not rightly consider this matter. In my judgment it is probable that Mr. Kendall has acted wisely, even on the one score of pecuniary thought, in declining the New York invitation.

In the first place, in Verona or vicinity, a good house, outbuildings, and a lot of an acre or two of fertile land, may be rented for (I suppose) little more than $50. In New York, such a house as the Spring-st. Church would expect its pastor to occupy, would cost (say) $450 per annum.

2. An acre of land in the neighborhood of Verona, would yield, with healthful labor of the family, an ample supply of vegetables, &c.—whereas, the city yards, usually, may be reached at nearly every point from the centre with a ten-foot pole! Blessed are *they* who have so large a space as this on which the sun may shine.

3. The residence of the pastor of Spring-st. Church must be handsomely furnished, or the respectable saints will find fault. This would add from five hundred to a thousand dollars to the dead stock of a clergyman removing from the country.

4. The respectable saints of New York city would not be satisfied with a pastor who should saw his own wood, or whose daughters wash dishes, &c., to the end of the chapter of household economy. Moreover: their respectable pastor must live handsomely, otherwise the respectability of his piety would be in imminent peril.

Add the cost of this—and it would cut quite a slice from the large city salary. Nay, I am persuaded that Mr. Kendall is better off, in all worldly respects, with $400 at Verona, than he would be with $1500 per annum, as pastor of the Spring-st. Church in New York. And if he *owns* a snug little parsonage in his present location, and his people are attached to him, he would do well to "let well-enough alone."

This is the judgment of

A. C. T.

Opposition to Universalism.

There seems to be considerable opposition, at the present time, among sectarians, touching the doctrine of Universalism. A course of Lectures is in progress of delivery, in St. Jude's Church, 6th Avenue. every Sunday evening, against Universalism and Unitarianism. We have reports of these, and in due time shall give them such notice as they may deserve. We are also informed that our neighbor Dowling, of the Baptist Church, pounced down upon Universalism in a very courageous and rather unceremonious manner, a few evenings ago, giving utterance to some very audacious language touching the errors, inconsistencies, and dangerous tendencies of Universalism. We regret we did not hear of his intentions in season to give him the attention he might have deserved. If what we hear is true, that he gave a challenge to Universalists to discuss the comparative merits of his doctrine and ours, we promise to furnish him a fair opportunity to display his Theological valor.

W. S. B.

Dedication in Williamsburgh.

The New Universalist Church in Williamsburgh, will be dedicated to the worship of the one living and true God, on Wednesday, March 16th.

Death of Ex-President John Q. Adams.

It becomes our duty to chronicle the death of this venerable and distinguished statesman. He was taken suddenly ill, in his seat in the House of Representatives, on the 21st. of February, and was carried immediately to the Speaker's Room, where he continued to linger in a senseless condition except at a few lucid intervals till the night of the 23d. when he calmly went to his rest. He sleeps with his fathers. His spirit is freed from this body of death and "is clothed upon with a house not made with hands, eternal in the heavens."

Born a few years previous to the Revolution, the son of one who took a most prominent part in the struggles of those perilous times, he was early imbued with those principles which gave character to his whole life. We shall give a more extended account of his life hereafter.

The following beautiful and expressive eulogy on the death of the Hon. John Q. Adams, was pronounced in the House of Representatives, by Hon. R. C. Winthrop, Speaker:

Gentlemen of the House of Representatives of the U. States:

It has been thought fit that the Chair should announce officially to the House, an event already known to the members individually, and which has filled all our hearts with sadness.

A seat on this floor has been vacated, toward which our eyes have been accustomed to turn with no common interest.

A voice has been hushed forever in this hall, to which all ears have been wont to listen with profound reverence.

A venerable form has faded from our sight, around which we have daily clustered with affectionate regard.

A name has been stricken from the roll of the living statesmen of our land, which has been associated for more than half a century with the highest civil service and the loftiest civil renown.

On Monday, the 21st instant, John Quincy Adams sunk in his seat, in presence of us all, by a sudden illness, from which he never recovered, and he died in the Speaker's room, at a quarter past seven o'clock last evening, with the officers of the House and the Delegation of his own Massachusetts around him.

Whatever advanced age, long experience, great ability, vast learning, accumulated public honors, and spotless private character, and a firm religious faith, could do, to render any one an object of interest, respect, and admiration, they had done for this distinguished person; and interest, respect and admiration are but feeble terms to express the feelings with which the members of this House, and the people of this country have long regarded him.

After a life of eighty years, devoted from its earliest maturity to the public service, he has at length gone to his rest. He has been privileged to die at his post; to fall while in the discharge of his duties; to expire beneath the roof of the Capitol; and to have his last scene associated forever in history with the birthday of that illustrious Patriot, whose just discernment brought him first into the service of his country.

The close of such a life, under such circumstances, is not an event for unmingled emotions. We cannot find it in our hearts to regret that he has died as he has died. He himself could have desired no other end. "This is the end of earth," were his last words, uttered on the day on which he fell. But we might almost hear him exclaimieg, as he left us—in a language hardly less familiar than his native tongue—"*Hoc est, nimium magis feliciter, de vita migrare, quam mori,*" (This is certainly rather to pass happily from life, than to die.)

It is for others to suggest what honors shall be paid to his memory. No acts of ours are necessary to his fame. But it may be due to ourselves and to the country, that the national sense of his character and of his services should be fitly commemorated.

A Windfall.—The Hagerstown News states that Hezekiah Burhans, an old man who lately died in Baltimore, has left all his property, valued at $12,000, to a young lady, a schoolmistress of that town, who, when the old gentleman visited Hagerstown a year ago, treated him with great kindness, when others, viewing him as beneath their notice, in consequence of his shabby appearance, treated him with great coolness. The lady not only gave him a warm welcome, but also introduced into her school the "Monotonical Speller," a work of which the deceased was the author. "Kind words cost [nothing."

Indecent and Wicked Opposition in Zanesville, Ohio.

We have received an "Appeal to the public" from Br Flanders, of Zanesville, touching the dastardly conduct of a Rev. Mr. Courtney, a Baptist preacher, towards himself. Mr C. asserted in a public meeting that,

"The leading Universalists here may be seen sneaking in lanes and through alleys to avoid the watch. There has never been anything like piety among them from the beginning; nor has their teacher had any pretension to piety—NOR EVEN MORALITY!"

Br. F. attended Mr. C's meeting afterwards, and at the close of the services, asked an explanation of the above language. He was at once repelled, and commanded to be silent. When he attempted to speak, a Rev. Mr. Teesdale cried out brethren let us pray for the "Universalist Preacher, and he began:

"O Lord, stop this Universalist Preacher's mouth! [The brethren, joining, 'stop his mouth, O Lord."] O God, shake this Universalist Preacher over hell! O Lord, we thank thee that we have sent a harpoon into the heart af this Universalist Preacher!"

After order was restored, and the meeting dismissed, Br. F. again asked for an explanation of Mr C's language, when some fanatic again shouted, let us sing, and forthwith a hymn was sung, and some of the women leaving their seats, commenced singing in his face. Finding no chance to obtain a correction of the foul aspersions of private character, he now appeals to the public for that justice which is denied him by a professed minister of Religion. When will the ti come that common justice and becoming courtesy, shall be observed in the intercourse of clergymen and professors of religion with one another? W. S. B.

Elder Knapp.

This notorious slanderer of the Universalists, who has done more to disgrace the Baptists, than any minister they ever had in their connexion, not even excepting the vulgar and abusive Elder Swan, is still engaged in his revival operations. By the Christian Reflector, published in Boston, we learn that he is now in Renssalærville, N. Y. which is about twenty miles from Albany. In his usual style of self-glorification, he thus describes his revival:

"Some two hundred have been forward for prayers, more than half of whom are rejoicing in a crucified and risen Savior. Universalists and infidels have been converted: rum-sellers, rum-drinkers and gamblers have been struck dumb, while the whole mountain of sin at one time seemed to be coming down in a mighty avalanche, and the kingdom of the devil all caving in. A large portion of the young gentlemen and ladies of the Academy have been converted. Persons of all ages, in all circumstances, are among the converts. The merchant, the mechanic, and the farmer, including one prodigal physician, have all bowed together at the feet of Jesus."

What a mighty man is Elder Knapp!! He is a giant indeed, in warring against Satan! But the trouble is, those he converts, will not stay converted; and judging from the whole history of his labors, we venture to say, that in two years from this, the church which has been so signally blessed, will be in a far worse condition, than when this revival operator began his labors. O. A. S.

Notice.

The Union Sabbath School Teachers Society will hold a Meeting in the Vestry of the Orchard street Church on Monday evening the 6th proximo, at 7 1-2 o'clock. All Teachers connected with the Union are requested to be present.

By order of the Assembled Trio.

New York, Fourth-st., Feb. 28th, 1848.

Youth's Department.

JAMES LUMBARD, EDITOR.

Self-Restraint.

"What is the meaning of self-restraint, mother?" asked Maria, an inquisitive little girl, upon hearing this word used.

Her mother was very glad to hear her ask the question; for good as Maria generally was, yet she had this one fault, she was sometimes discontented, and often cried when she was obliged to do without any thing which she wished for. And still it must be so in the world. We often cannot obtain what we desire. We often have in our possession something that we take pleasure in, and it is soon taken from us again. It is, therefore, very necessary that we should be prepared for this from our youth up.

So her mother answered, "It would be self-restraint if you were to give up your favorite game of pawns, with your playmate Margaret, between school hours to-day."

"But wherefore?" said the little girl, and hung her head sorrowfully; "I have always been allowed to play."

"Neither do I forbid you now," answered her mother; "nay, it shall rest entirely with yourself whether you play to day with Margaret or not."

"But of what use can this be to me?" said Maria.

"Of this use," replied her mother; "that you will learn to control yourself, so that you will be able to give up any thing, or deny yourself an amusement of which you are fond as soon as it is nesessary."

"But it is not now necessary, dear mother."

"True; but if we wait until a thing is necessary, we shall often then have the time to prepare ourselves for it."

Maria was silent, and stood for a while as if lost in thought. She understood in part her mother's meaning, but could not comprehend it all.

Her mother now said, "Would you like to hear a story, Maria, by which you may learn how important it is not to accustom ourselves to depend too much upon our pleasures?"

"Oh, yes, dear mother?" replied Maria.

"There was once," began her mother, "a little girl, whose silly nurse feasted her every day upon dainties. She thus became so accustomed to them, that even when she was grown up, she could not help longing for them, and could not keep her hands from them when they came in her way. It was in vain that she was warned by her elder brother, who advised her to wean herself in time from such dainties, as she could not always obtain them. The little girl thought that there was plenty of time for that, and never tried to restrain herself. She at last left her father's house, to live as a domestic in a pious family. Here everything was conducted with great order, and dainties and delicacies were rarely seen. What did she do then? She took her pocket money, and daily bought almonds, figs, and confectionery, until her money was all gone. Her fondness for sweet things had by this time grown still stronger, and it was almost impossible for her to resist it. As she had now no more money of her own, she at first sold some articles of clothing; and when these were gone, she—I shudder as I relate it—she stole from her mistress. But when is any wicked deed committed that is not sooner or later brought to light? Her crime was discovered, and the unfortunate girl was punished by confinement in prison."

"Oh, that is a sad story!" said Maria, with a sigh.

"Sad enough, indeed," answered her mother; "and all this happened because the maiden had not learned in time to deny herself the gratification of a desire before it had become a habit. Do you know now, dear Maria, why I advised you not to play with Margaret to-day?"

"Oh, yes, mother," replied Maria, "I will give up my favorite game for to-day, and for to-morrow also: nay, until I can indulge in it, and refrain from it as often as I wish."

Her mother embraced her, and was delighted with this cheerful and earnest resolution. And still greater was her delight, when she saw that Maria kept her word. In the course of time it became no task to Maria to deny herself a pleasure, and this preserved her from many a sorrow. Happy the maiden who follows her example!—*Youth's Cabinet.*

Uncourteous habits have prevented many a man's success in life. Hasty, hot-brained, care-for-nobody individuals often plunge themselves into difficulties in consequence of their arrogant or overbearing manners, or their rude and ungentlemanly language, though it may be thoughtlessly expressed. It is often, not the great, but the little acts of incivility that are treasured up and remembered.

Agricultural Department.

Hints for Farmers.

Look over your books and see how you stand with the world, in the debit and credit scale. Pay thy creditor while thou art in his way, lest he send the sheriff, and he send thee to prison; verily thou shalt not depart until thou hast paid the utmost farthing. But, thanks to our liberal legislators, who go about like roaring lions, doing good, we are out of that scrape—we can't be imprisoned for civil debt; but, nevertheless, dear reader, if you can pay all your indebtedness when you lay your head upon your pillow, an independent man, Santa Claus will fill your stocking and your store—nightmare and indigestion will vanish—your wife will be kind, your children obedient, and all mankind be brethren and friends.

Don't smoke, drink cider, and dream away these long evenings. Life is short enough, and time flies fast enough, without the adventitious aid of provocatives. Settle accounts—make calculations and estimates for future use—read and digest good and profitable books—overhaul the childrens' progress in school, and see that they make good use of that invaluable institution, the School Library—encourage social singing in the family, of sacred music and moral and patriotic sonnets, which is a much better recreation for young and old than the chequer-board, cards, &c.

Remember in laying down pork, that a little too much salt is just enough—that lean meat is a loss, and every ounce of bone decidedly injures the flavor of the meat. Rattle up the wood and see that the wood-house is supplied, for it is enough to make a horse break his bridle to see a woman out in the snow hacking wood, she does it so awkwardly.

Litter your stables and sheds freely, and if you have straw in plenty, cover the whole yard. Feed chaff in tubs or half barrels, or troughs; it saves half. If the milch cows fall off in milk on good feed, it is a sign they want salt—a gill every other day is none too much; but above all things see that they get plenty of water, handily and when they want it. Look well and often to sheep; see that they keep up; a few oats or a small quantity of corn are wonderful assistants.

The first good sleighing, get your plaster home. Take good care of all the house ashes, for one bushel on most land, is worth two of plaster—except perhaps for clover. House and paint the wagons, sleighs, plows and harrows. One gallon of boiled oil, and six pounds of Venetian red, will save twenty-five dollars a year.

Make farm gates and make fence with the bars. Get out your rails and stakes. Look to your potatoes—do your duty to God and man.

Culture of the Cranberry.

The first Cranberries were cultivated in England, by the late Sir Joseph Banks, who, in 1813 produced three and a half bushels from a bed eighteen feet square. S. Bates of Billingham, Massachusetts, has cultivated this fruit for years on dry soil with the utmost success; the fruit being double the usual size. Mr. B.'s method is to plow his land, strike out drills twenty inches apart, into which he puts a quantity of swamp muce, then sets out the plants in these drills four or five inches apart, hoeing them the first season. Capt. Henry Hall, of Barnstable, has cultivated this fruit twenty years. He spreads on his swampy ground a quantity of sand or gravel to kill the grass, then digs shallow holes four feet apart each way, and sets in sods of cranberries ten or twelve inches square. Mr. Gardner has cultivated on Nantucket Island. He selects ground that will keep rather moist throughout the season; takes off the top soil two inches deep; (an easier method would be to plow the land four or five inches deep, completely turning over the furrow;) he then plows and harrows the ground, strikes out drills twenty inches apart, enriches with swamp muck, and sets out the plants four inches apart in the drills. Others are set out in hills, by putting a small sod of vines four feet apart each way. By any of the above methods no cultivation is needed after the first year, and in two or three years the vines completely cover the ground. Rakes are made in Massachusetts for gathering Cranberries, with which one man gathers fifty bushels in a day. When Cranberries are to be shipped to Europe or Asia, put them in new tight casks, and fill up with water; they will arrive in perfect order. During a winter as mild as the present, the land might be put in order, and the plants put into the ground, at any time from the opening of spring until the tenth of May.—*Phila. Inquirer.*

A swarm of bees contains from ten thousand to twenty thousand in a natural state, and from twenty thousand to forty thousand in a hive.

Cold Water for Stock.

Farmers, are you aware that very cold water in the winter, as well as summer, is injurious to your stock? If not, we can assure you that such is the fact. It often causes disease, especially of the bowels; and under no circumstances will cattle drink so much of it as is absolutely necessary for their thirst.

Water, if possible, should be obtained from a spring, and drank as it bubbles, at a moderate temperature, or be pumped up fresh from a well, or be taken from holes cut through the ice of a deep stream or clear pond. The water of a swift running stream where more or less of its surface is exposed to the frosty atmosphere, is usually quite too cold for healthy drink. That also taken from standing troughs or shallow pools, with the ice broken up in it, is equally injurious. It is better to have water brought from a spring, into the yard or stable, and when wanted, turn it into a trough easily accessible for the stock. When they have drank sufficiently, stop the running of the water and draw the troughs dry, then no ice is made to chill the water excessively, to the injury of the animals drinking it.—*Agriculturist.*

Cutting Apple and Pear Scions.

These may be cut at any time between January and the time of setting. February and March are good months, in case care is taken that the scions are well kept. They should not be buried in a wet place, and they must not be kept dry. Earth that is not very moist may be covered over them in the cellar, but the scions should be so spread out that the earth may come in contact with each one.

Scions cut at this season are set with more ease than such as are cut on the day of setting for the bark is not so apt to steal. We have more leasure now to cut them carefully than we have in April or May.—*Mass. Ploughman.*

Miscellaneous Department.

Original.

Lines for the Album of Miss Eveline W.

BY REV. J. B. SAX.

Pure friendship! 'tis a sacred charm,
An influence divine,
When with a holy, heavenly power,
It does our hearts entwine.

It is a bright and shining sun
Which lights earth's darksome way,
And makes what else were moral night,
All sweet effulgent day.

It is a radiant, brilliant star,
Set in the soul's clear sky,
Directing up to purest joys
Our intellectual eye.

Fair maiden, while I trace these lines
I feel the sacred charm;
And sincere friendship's holy light
Makes heart affections warm.

I ever will devoutly pray,
To God our Heavenly King—
He will to you, dear Eveline,
His choicest blessings bring.

And now I have one boon to ask—
One rich, rich boon of thee;
It is, that when you read these lines,
You will remember me.

Rushford, Nov., 1847.

A Difficult Passage.—A marshal of France, when confined in the Bastile, was one day busily employed in turning over the leaves of the Bible, and being asked what he was looking for, replied—'A *passage* that I cannot find—a *way* to get out of prison.'

LECTURE BY REV. MR. KING.

SUBJECT—*Revelations of God in History.*

"Upon no department of our knowledge have the researches and studies of the last half century, exerted a more striking influence than upon history. Within that time, a very marked change in the method of historical narration and study has taken place. Simple events may be termed the bark or the casing of history, while history itself is the science of causes—the investigation of the law which directs and controls these events. The method of historical investigation in the most distinguished works of the present day, may be said to be Psycological rather than Phrenological; referring rather to soul or inner law of history, than to the skull or mere outward developments. To the casual observer, history presents a succession of disconnected events following each other without any law to direct, or power to control them. All is the most chaotic confusion, because such an one does not understand the law. As when the ignorant gaze upon the sky studded with its myriads of brilliant stars; they see no order in their arrangement, no harmony in their motions, but merely a countless number of glittering points, thrown together as chance directed, with an absolute prodigality of dazzling beauty. But to the eye of a Newton or a Kepler, confusion disappears, and those brilliant orbs move on their appointed courses, with the most beautiful harmony and unvarying precision. Thus to the thoughtful mind, the directing hand of God is seen, as well in the history of the earth as in the order of the heavens.

1. Divine Providence is seen in the provision made for the early education of the human race.

In reference to many nations, we can easily trace the first dawn and gradual advance of civilization; but turn to the East and say whence she derived her mental light? The records of history fail us upon this point, for let us go back to the most distant limits of historic investigation, and even then we shall find that favored region far advanced in mental and moral cultivation. Shall we attribute it to chance? If so, it is a chance that possesses wonderful method. We rather see in it, the parental providence of God, bending over the cradle of the human race and imparting to erring man that mental and moral power that may enable him to walk alone through the troubled maze of life. In the ancient mythology of the Greeks, Prometheus is represented as stealing fire from heaven; and in the earliest sacred records of the East, we read that Abraham habitually walked with God. The one is the Pagan, the other the Christian idea of Divine Providence in the early instruction of the human race.

Again, the diversity of nations is a remarkable fact in history, and yet this diversity is subject to a law, and is the result of wise Providential arrangement. Each nation presents some distinct idea, and reflects some primary ray of mental light, bearing upon the general welfare of the human race. For illustration, the North is intellectual, the South ardent and passionate, the East is contemplative, and the West imaginative. Who, for the sake of a dull uniformity, would cast away the Hebrew language and literature with their stores of Oriental wisdom? how could we spare the classic beauty of Greece, or the vivacity of Italy? the stately forms of Spanish intellect, or the philosophic spirit of Germany? the mental subtlety of France, or the bold and vigorous philosophy of England and the North? They all differ from each other, yet they all contribute to the common fund of the world's intellectual wealth. Moreover the genius of a people does not change.

The ancient Hindoo appears in the modern Bramin; the inhabitant of France will retain his national peculiarities in all regions; and though you may transport him to Polar snows or Torrid climes, he will see the vine-clad hills of "La Belle France," in the frozen wastes of the one, or the parching deserts of the other. The very geographical features of countries are reflected in the mental characteristics of their inhabitants.

It is natural that the inhabitant of India should be still, ever gazing upon the boundless plains and lofty mountains of his native clime, regions almost fearful from the deep silence that reigns amid them. The Chaldean too, musing beneath heavens of a purer light and deeper blue, would be thoughtful and contemplative, while the Arabian should possess a mind as intense as the burning glow of his native sands. The rapidly changing surface of Greece, speaks of the active and versatile character of its inhabitants, the Indian of our own land is as dark and sombre as the pathless forests through which he wanders; while France presents a people as light and joyous as the smiling valleys of their happy home. With those, as well as with others, we shall find that God has chained the mental habits of nations to the geographical features of the climes they inhabit.

3. The Providence of God is seen in providing for the gradual advance of civilization. No point of history is more evident than this—that the progress of humanity is onward. All nations have lived in reference to the future. Greece performed her mission and then passed away, her people were sent to develope the idea of beauty; Rome advanced the science of law and then declined; while Germany was destined to exert a controling influence in the investigations pertaining to human reason. The world is more advanced and better, than at any previous time, for the moral gravity of things is more powerful than human force, and though the cause of humanity is sometimes spiral, apparently retrograding; yet it is in fact ever onward. It is subject to a law higher than man—a law arranged by God. Genius is ever sleepless; no event is so disastrous as to check her progress, for she turns every occurrence to the ultimate advancement of civilization.

The oppression of the British ministry resulted in our Revolution, and that in the founding of an empire whose wide spread branches shall ere long overshadow the Western world. The battle of Marathon, so favorable to the cause of humanity, was not more so, than was the overthrow of Rome by the Barbarians of the North of Europe. A benevolent fatality seems to guide all events into the same channel, and bring hem to the one result—the promotion of civilization and advance of human improvement.

3. The rise of great men, and their influence in the affairs of the world presents order in history. Distinguished men are the exponents of great ideas and their life is history itself. In the lapse of ages, all lesser lights fade, bu' these glow with unfading splendor—brilliant constellations in the firmament of history. How untrue the saying, that "circumstances make the man." Were there not other monks beside Luther, at the Reformation? Why did not the same circumstances make them all Luthers? Why did not some other Hannibal scale the Alpse long before the Carthagenian accomplished it; or a falling apple suggest the law of gravitation, centuries before Newton? Men make and control circumstances. There is a directing hand that causes this—the same hand that guides the destinies of Earth. Zoroaster, Plato, Mahomet, Homer, Dante, Shakspeare and Milton, appeared at their appointed time and accomplished their work. Columbus, Washington, and Napoleon, also came in obedience to this law, and with most of these as with other great names, they led the age in which they appeared and pointed the world to the future.

4. Divine Providence in history is seen in the uniform triumph of truth. n every contest with error. Truth always wins; encompass it with falsehood, the falsehood will fade away or render the triumph of truth yet more sure. Nations may pass away, but truth is eternal; and its course is ever onward. The fertile earth will produce wheat, though that wheat be sown with all rubbish; so truth, however mingled with falsehood, will reappear, uncontaminated by falsehood, unstained by error. In all these points, we see in history, the revelations of a higher law. We may see the effects, but the hand is hidden; and if confusion appears, it is our weak vision that causes it, not any irregularity in the law. History is not chance; it is a drama, before whose mysterious laws and marvellous regularity, human reason is dumb, and atheism utterly confounded."

Generous Revenge.

The Baron of Baumetz, possessing an amiable character, a well-informed mind, and an immense fortune, alike respected by the rich and loved by the po r, had chosen as his friend Felix de St. Amand, who, led by jealousy, did all in his power to injure the Baron in his estimation. Being informed of the treachery of Felix, the Baron immediately broke off all connection with him.

Some time afterwards the young St. Amand lost all his fortune, and found himself in the most painful situation, without money and without friends! "Ah!" thought he, "why did I not preserve the friendship of the Baron? He would never have abandoned me, but I could not overcome the envy with which his good qualities inspired me; now he is revenged."

While he was making these sad reflections, his servant brought him a letter from the consul of ——, in which he requested him to come to his house without delay. "The consul of ——?" repeated Felix, "I do not know him; what does he wish with me?" He hastened, however, to comply with the invitation, and was not a little surprised on arriving at the house of the consul, to find the situation of Secretary offered him. "One of my friends," said the Consul, 'has recommended you to me so highly, that I wish to secure your services." "May I ask his name?" said Felix. "I would tell you with pleasure, had he not requested me to keep it secret. It appears that you have had some slight disagreement." "Ah!" thought Felix, "it is the Baron alone who is capable of doing good with no other motive than that of obliging. In this I see the greatness of his soul;" and quicker than lightning, he went to the house of hisold friend, whom he found surrounded by a numerous company. His courage failed him, to acknowledge his faults before so many persons; but he did not shrink, for, rushing into the arms of the Baron, he besought his pardon.

"It was in vain for you to conceal your name," said he; "you are my benefactor; you have opened to me a way by which to re-establish my fortune; I cannot hope to equal your gonerosity, but my heart will sink under the weight of so many benefits, if you do not permit me to express to you my gratitude." "If my conduct appears generous to you," said the Baron, "the obligation is cancelled; for wrongs acknowledged are more than repaired. *Christ. Reg.*

Hear both Sides.

We have, on several occasions, lamented the fact that reporters of local items for city newspapers, were prone to occupy themselves rather upon details of crime and misery, than in seeking out and recording such examples of virtue and contentment as may be found, and often, even in very humble life. Indeed, so many of these worthy narrators appear to take such delight in setting forth all the particulars of an ingenious robbery, or of a "shocking accident," that large portions of our public journals are lumbered with this sort of matter, spun out to its greatest capacity of attenuation, after the most approved style of the penny-a-line writers for the Newgate Calendar.

We are not alone in viewing this practice as an evidence of exceeding bad taste, as well as a work of questionable policy. Let enough of the evils of society be exposed, to answer all purposes of moral warning, of rational curiosity, or of civil justice. But do not present so heavy a mass of iniquity or distress at once, as to leave no room for the consideration of subjects more pleasant to contemplate—more honorable to the character of the community.

A correspondent who had perused our remarks on this topic the other day, devoted an hour in perambulating some of those party of the city where want, and wickedness, and wretchedness are thought more to abound, for the purpose of ascertaining whether the pictures so often presented by the press, were not sometimes too darkly shaded; and whether the originals did not possess their due measure of lighter and brighter tints. The result of a portion of this casual inspection, was highly satisfactory. We hope to be favored with productions of this character—calculated as they are, to show that the rampant spirit of evil is not always triumphant, even among the apparently vilest classes of our population.

The Richmond Enquirer relates the following fact respecting the transformation of a substance apparently wood into coal:

"We had an opportunity of examining yesterday a rare and instructive specimen from the cabinet of the Richmond Medical College, illustrating the conversion of wood into a substance closely resembling, if not identical with, coal. The interest of the specimen is increased by the fact of the change taking place under the eye of the observer. A large piece of wood was dug up, during the recent excavations on Council Chamber Hill, which, when first exposed, was so soft and yielding that the finger could be readily forced into it; but after lying exposed in the cabinet of the college on a table, it gradually became hard and unyielding, and finally exceedingly brittle, having a fracture and lustre like that of coal; in fact, a fragment of this substance could not easily be distinguished from the ordinary coal of the mines. Although this piece of wood has been buried for thousands of years, the bark and textures were perfectly preserved, and the perforations made by the worms while it lay submerged beneath the ocean, when it covered this section of the country, were still easily recognized.

This fossil coal is very black and lustrous, and burns brilliantly in the flame of a candle, like the famous Cannel coal."

FAIR WAGER.—A Georgia negro was riding a mule along, and came to a bridge, when the mule stopped. "I'll bet you a quarter," said Jack, "I'll make you go ober dis bridge." and then struck the mule over the ears, which made him nod his head suddenly. "You take de bet den," said the negro, and he contrived to get the stubborn mule over the bridge. "I wan dat quarter, any how," said Jack. "But how will you get your money?" said a man who had been close by unperceived.

"To-morrow," said Jack, "massa gib me a dollar to get corn and I take de quarter out."

Mechanic's Note Book.

The following convenient rules for Mechanics and others, although not perfect in their fractional parts, are, nevertheless correct enough for all practical purposes. They were compiled by a writer in one of our exchanges:

To find the area of a triangle—Multiply the base by the perpendicular height, and take half the product for the area.

To find the area of a circle—Multiply the diameter by 350 and divide by 113.

To find the area of an oval—Multiply the longest diameter, by the shortest—then multiply that product by the decimal 7844.

To find the contents of a pyramid or cone—Find the area of the base, and multiply that area by the perpendicular height, and take one third of the product for the contents.

To find the solidity of a sphere or globe—Multiply the surface by the diameter and take one sixth of the product for the contents.

To find the weight of wrought iron—Find the number of cubic inches in the piece and multiply by 2815 the weight of one cubic inch: the product is the weight in pounds.

To find the weight of cast iron—Find as above and multiply by 2607.

To find the weight of copper—Find as above and multiply by 33118—the product is the weight in pounds.

To find the weight of lead—Find as above and multiply by 41015—the product is the weight in pounds.

To find the weight of brass—Find as above and multiply by 3112—the product is the weight in pounds.

To find the length of iron to form a hoop or band—Add once the thickness of the iron to the diameter of the hoop and multiply by 22—divide by 7 gives the length.

To find the size of nuts for bolts—the nut should be twice the diameter of the bolt in breadth, and once the diameter in thickness.

To measure stones for building—Multiply the length by the width, and that by the thickness, and divide by 2475, which gives the perches in it.

To measure stone in a wall—Measure the clear, and add the thickness of the wall, then find the circumference which is the length of the wall, and divide by 2475.

To measure corn in crib—Mulriply the length and breadth of the crib together and also by the depth, which will give the cubic feet: divide the last product by 12, which will give the barrels of shelled corn in the crib, 5 bushels in a barrel.

To find the cubic measure of hewn timber—Multiply the breadth in inches, by the thickness in inches, and that by the length in feet, and divide by 144, the quotient will be feet.

Note.—Square measure has 144 inches to the square foot, cubic measure has 1728 inches to the cubical foot.

To find the number of gallons in a cistern or reservoir—find the number of cubical feet and multiply by 7 1-2 for the gallons.

A cubic foot of water weighs 6 2-5 pounds; there are 530 cubic inches in a gallon of water.

Mr. Gutzlaff in China.

Letters from the celebrated Mr. Gutzlaff, Missionary and Consul General of England in the Celestial Empire, have just been received at Munich. They are dated from Hong Kong, and give an account of the labors of that eminent individual, which approaches the marvellous. He has just terminated a voluminous history of the Chinese Empire, and has sent the manuscript of it to M. Cotta, the publisher at Stutigardt. He has published at Hong Kong, a universal geography in the Chinese language, with sixty large maps. He has begun to compose a complete dictionary of the Chinese language, which will he says, absorb all his leisure for the next three years. It is only in his leisure hours that he can occupy himself with literary and scientific labors, the rest of his time being devoted to his missionary labors and consular duties.

M. Gutzlaff announces that he has addressed some long memoirs on the geography of China, to the Geographical Society of London, which it is expected will shortly be published. M. Gutzlaff still maintains the opinion that Christianity and European civilization can only be successfully propagated in China by the Chinese themselves. He has accordingly founded a Chinese Society, which already possesses 600 members, many of whom are mandarins and some native *savans* of the first rank. This Society employs its efforts on all the countries situated to the south of the river Jang tse-King, and it has already published a great number of popular works. It is to this Society that the Missionary Associations established at Bale, in Switzerland, and Barnem, in Prussia, send all the money they can raise.

The Origin of the Pawnbroker's Sign.

It is not generally known how the sign of the three golden balls, now used by that class of exchangers termed pawnbrokers, came to be so universally adopted by them. Its history is interesting: From the beginning of the fourteenth to the middle of the fifteenth century, the Italians engrossed a large portion of the commerce of Europe, and almost the entire trade of the Levant. Their merchants, commonly called Lombards, were enabled to carry their goods, consisting of silks, spices, and Asiatic produce, into the Northern and Western kingdoms, by the privileges and exemptions granted them by sovereigns, and to become the chief bankers and money-dealers in the different States. The three balls, exhibited over pawnbrokers' shops, are the arms of the Lombards, and have been retained as a sign ever since the Lombards were the principal money dealers of Europe. The street in London in which these foreigners were settled, still retains the name of Lombard street, and continues to be the chief seat of the banking establishments there. *Jour. Com.*

A Beautiful Moral.—A boy, on perceiving a butterfly, was so smitten with its gaudy colors, that he pursued it from flower to flower with indefatigable zeal. At first he attempted to surprise it among the leaves of a rose; then he endeavored to cover it with his hat, as it was feeding on a daisy; now he hoped to secure it as it revelled on a sprig of myrtle; and now grew sure of his prize on perceiving it to loiter on a bed of violets; but the fickle butterfly still eluded his attempts. At last observing it half buried in the cup of a tulip, he rushed forward, and snatching at the object of his pursuit with violence, it was crushed to pieces. The dying insect perceiving the boy chagrined at his disappointment, addressed him with the utmost calmness in the following words:—"Behold now the end of thy unprofitable solicitude, and learn for the benefit of thy future life, that pleasure like a painted butterfly, may serve to amuse thee in the pursuit, but if embraced with too much ardor, will perish in the grasp."

Education.—Accustom a child as soon as it can speak, to narrate his little experience, his chapter of accidents, his fears, his hopes; to communicate what he has noticed in the world without, and what he feels struggling in the world within.—Anxious to have something to narrate, he will be induced to give attention to objects around him, and what is passing in the sphere of his instruction, and to observe and note events will become one of his first pleasures; and this is the groundwork of a thoughtful character.

Interesting Dutch Colony.—The Holland Immigrants recently settled in Iowa, have named their new settlement "PELLA," from Pella beyond Jordan, to which the early Christians fled upon the destruction of Jerusalem by the Romans. It is two or three months old and numbers eight hundred inhabitants. Large numbers are to join them in the Spring, when their Pella will suddenly become a populous prairie town. It is a singular sight, says a correspondent of the Ch. Intelligencer; the velvet jackets and wooden shoes of these Puritans of the nineteenth century, in the midst of the prairies of the New Purchase, that stretch from the Des Moines to the Cheaque, in Central Iowa. They are living in camps covered with tent-cloth, or grass and bushes, the sides barricaded with all sorts of odd-looking boxes and chests from the Netherlands.

These people are respectable and intelligent. When they took the oath of allegiance to the United States, a few weeks since, but *two* made their *marks*. Many of the leading men possess unusual refinement and education.—*N. Y. Observer.*

A young lady has had the courage to make her appearance in the medical school of Boston. The *Medical Journal* of Boston speaks thus of this new candidate for medical honors.

"Miss Blackwell made her appearance in the lecture room about two weeks ago. She is a pretty litle specimen of the feminine gender—registering her age at twenty-six and her tutor as Professer Dickerson, of South Carolina, now Professor of theory and practice of Medicine in the New York University. She comes in to the class with great composure, takes off her bonnet and puts it under the seat, (exposing a fine phrenology,) takes note constantly, and maintains throughout an unchanged countenance. The effect on the class has been good, and great decorum is observed while sne is present.

She wrote a capital letter when she applied for admission, and brings recommendations from eminent Physicians of Philadelphia."

The Negro Law of 1833.—A bill so modifying the negro law of 1833, as to permit citizens of Kentucky to import slaves for their own use passed the Kentucky House of Representatives on Friday by a vote of 53 to 45. The Frankfort Commonwealth says :—"The same bill was rejected by the Senate a few days since by two votes. Changes, it is said, have taken place in that body, and the final passage of the bill is looked to as an event by no means improbable.

The Peoria Register, Ill., says that there is now in possession of Messrs. J. S. Thompson & Co., of that city, a horse caught on the Rocky Mountains, without the main or tail, and covered with wool. It is said to be extremely swift on foot.

Appropriate and Seasonable.—The pastor of the First Universalist Society in Lowell, was to have discoursed to his flock, last evening, on *Love and Marriage*. Lowell is just the locality for a spiritual outpouring, on those points.—*Daily Star.*

Make yourself agreeable, as much as possible, to all; for there is no person so contemptible, but that it may be in his power to be your best friend or worst enemy.

The richest man in St. Thomas, one of the principal ports of the West Indies, is as black as ebony. He is said to be worth not less than three millions of dollars, and has acquired his wealth by trafficking in persons of his own color.

Dedication.—The Seventh-day Baptist Church at Pawcatuck, R. I., has recently erected a tasteful and commodious meeting-house, which is to be dedicated on fifth-day, Feb. 24.

Miss Frederica Herschell, sister to the celebrated astronomer, Frederick William Herschell, died on the 17th instant, at Hanover. Miss Herschell was herself an accomplished astronomer; she is perhaps most popularly known in England as the constructor of the selenic globe preserved in Greenwich Observatory.

An urn containing about 300 Roman brass coins of the reigns of Dioclesian, Maximillian, and Constantius, was discovered the other day at Malvern, near the foot of the Beacon Hill.

Sheridan wrote :—"Women govern us; let us try to render them perfect. The more they are enlightened, so much the more so shall we be. On the cultivation of the minds of women, depends the wisdom of men." Napoleon said :—"The future destiny of the child is always the work of the *mother.*"

Cato pleaded four hunded cases, and won them all; Archimedes could relate all he ever heard, and in the same words; Julius fought fifty pitched battles; he could write, dictate, and listen to the conversation of his friends at the same time; Mithridates spoke to the ambassadors of twenty-two different nations without an interpreter. Julius Viator lived to an old age without using any kind of liquid nourishment. Crasne, grandfather of the Triumvirassus, who was slain by the Parthians, never laughed; he had, on this account, the surname of Angelastus.

Separation of Slave Families.—Among the cruelties of slavery, an execrable one is that of separating families, and sending the different members to parts where they never hear of each other. We are glad to learn that a move has been made in the Legislature of Alabama to prevent the separation of the families of negroes, and to exempt them from sale by legal process. An attempt was made to postpone the bill indefinitely, but it was lost by a large majority, indicating that the object contemplated has the favor of the Legislature.—*S. Rec.*

RELIGIOUS NOTICES.

Death of Ex-President Adams.—Br. Balch will, by particular request, repeat his Sermon on the death of Hon. John Q. Adams, in the Bleecker st. Church, corner of Downing, next Sunday morning.

Explanation of the Parables.—The 14th Lecture of the course will be delivered in the Bleecker-st. Church, corner of Downing, to-morrow evening. Subject, The Unforgiving Servant.

Rev. T. Starr King, of Charlestown, Mass., will supply the Desk at the Apollo Saloon next Sunday morning, afternoon and evening.

Br. Bulkeley will preach in Hightstown, N. J., the second Sunday in March, and in Trenton in the evening.

MARRIED.

In this city, 29th ult., by Rev. Wm. S. Balch, Mr. John C. Shafer and Miss Charlotte P. Mather, both of this city.

DIED.

In this city on Sunday last, Mrs. Jane Maria, wife of Mr. Elias W. Crane, aged 23 years.

In New Haven. Ct., on the 8th ult., after a short sickness, Mr. Edwin R. Fairchild, only son of Mr. Herman Fairchild of Newtown, aged 20 years.

He was a young man of much promise, of fair prospects, and a very exemplary character. At the time of his death his only sister and her recently wedded husband were on a visit west. On their account he was kept until the 18th ult., when the funeral was held at the residence of his father, and a large audience assembled to mingle their sympathies with the afflicted, and to pay their respects to one universally beloved in the circle of his acquaintance. The Rev. Mr. Atwater, of the Congregationalist Church, in the true spirit of the Gospel, visited the afflicted family with words of comfort, and on the day of burial freely participated with the writer in the funeral services. S. J. H.

LINES ON THE DEATH OF E. R. F.

Companion of my youth, thy voice is hushed,
And Death upon thy lips has placed his seal.
The arm is motionless, which late in mine
Was fondly linked, as we together roamed,
And heavily upon that bosom rests,
No longer heaving with thy noble heart.
Sleep on! sleep on! and be it mine to muse
Upon thy many virtues and thy worth.
Alas! that on thy parting hour there shone
No sunny gleam of mind, that thou might'st leave
A blessing fond to parent or to friend;
A farewell kiss to dry away our tears.
Thy bier was graced with trophies of our love,
Sorrow unspeakable, and mem'ries dear;
Affection smoothed thy winding sheet, and bent
In agony above thy lowly tomb.
Around thy sepulchre the wintry wind
Shall melancholy sigh, the pelting storm
Shall drench the marble, midnight cast her robe
Upon thy turf, time 'rase thy epitaph;
But still thou'lt have within our souls a shrine
Which nothing earthly can destroy.
When Spring returns to deck thy pallid urn,
And the wild songster chants thy requiem,
Revisiting thy resting place, we'll strew
Our hearts but blossom o'er the cherished spot,
And plume the spirits' wing with burning prayer—
That where thou art, from all the ills of life
Released, at last, we joyfully may ascend!
To thee, beatified, what matters now
The blooming year, the seasons' varied round,
Summer's bright wreaths or Autumn's faded leaves?
In paradise augmenting bliss alone,
And ceaseless splendors crown the golden day.
No dross of earth, (for poor its loveliest things,)
Can ever task thy thoughts, or enter there!
Still pondering on the past, communion sweet,
And pleasant walks, and sympathies and hopes
With thee exchanged, mortality must weep.
Most sacred of its trusts, from mem'ry ne'er
Shall be erased those all too transient hours,
When rambling forth, in converse free, we spoke
Of prospects fair—and plans for life arranged;
Nor can thy friend forget, as standing sad
When late we bade adieu, thy pleasant words,
Thy kind good night, the pressure of thy hand,
The last you ever gave, as to that couch
You cheerful went, which proved thy youthful bier.
Farewell! thy relics, mourning, we convey
To this last home, while from the spheres of light
Thy blissful spirit downward looks and smiles,
Then heavenward turns her glory dazzled eyes,
And tracks a shining pathway through the skies.

J. A. H.

No. Seven of the Ambassador Wanted.—A few of the above number wanted, to complete sets. Any person, who will return the same to our office, shall be liberally rewarded, and receive in addition the thanks of the publishers.

MACDONALD & DUNHAM, Printers.